855 of time, child up to age 7-8 yrs. generally ac-
[857] companying mother wherever she went.

Child of 7, 8 shown navel cord by mother; no
852 reason ascertainable; mother then buried cord outside house (SM) or kept it (FP); LT had lost cord belonging to her eldest son, but no misfortune attributed to this fact.

572 Two unrelated boys or 2 unrelated girls, when
857 about 8 yrs. old, often assumed chum relationship (na-mum); boys exchanged bows, arrows; girls, bracelets; this relationship lasted into adult life. Chums used each other's belongings freely, lived at each other's homes "as much as they wanted to," went out hunting and to get wood together; in later life would never assume face-washing relationship (p. 68) toward each other;
[582] man might marry his chum's sister, but this not obligatory.

852 Children approaching puberty frequently lectured by old man, woman relative at sundown, outside house; no sand paintings drawn. Speech to boys taken in text (Voegelin, 1935 b, 219); FP gave following speech for girls:

539 "Listen to me! I am an old woman and know what to do. Treat the people kindly. Don't be stingy; give visitors food; when they go home they will say good things about you. Don't talk about others (gossip maliciously). Don't stare at a person when you see him coming; you will
[838] see him when he arrives. Treat the old people
[841] well; do not dislike them; the old men too. Don't eat meat or grease when you have your menses; drink only warm water then. Use a stick to scratch your head at this time; if you don't, your hair
[836] will fall out. Don't be angry all the time; if you are, you will get old quickly."

● 881 Adolescence.- Boys' adolescence ceremony lack-
276 ing; both boys, girls after puberty enjoined to
776 take jimsonweed by old people, to obtain "life"; many did, but this not obligatory. SM said boys took ants, tobacco for same purpose, but that
[757] these were "too strong" for girls; FP had, however, taken all 3 for specific ailments and in hopes of obtaining "life" (see Autobiography of FP).

[262] At first menses girl ate no meat, grease, or salt for one month; drank only warm water for 6 days; during subsequent periods observed these taboos for length of period only. If menstruating woman ate meat, her husband would not see game (SM); violation of food taboos gave woman cough
[413] she would "never get over" (MM). Scratching stick used. No isolation of girl in separate hut; informants disagreed whether pit used; SM in 1931 said girl at first menstruation stayed in house, being put over little hole which had hot rocks underneath "like the hole a woman used when she had a baby," but that girl was not covered with anything; mother or old woman took care of girl. In 1932 SM denied pit was ever used, except at childbirth. FP said girl went about her ordinary occupations during first period; no pit used.

881 Lack of definite ceremony at this time discussed further in section on Rituals. Menstruating woman not subject to speech taboos; prepared food; slept with husband, but had no sexual intercourse with him, as this would affect his hunting; this latter taboo not strictly adhered to now (MW).

[841]

838 Transvestites.- Male transvestite (huiy) wore woman's aprons; mother taught him to gather, prepare acorns, tobacco, make baskets, pottery; transvestite would "stay around with the women," but SM did not know of any marriages entered into by transvestites. They were not doctors, clowns, or corpse-handlers. Transvestites never openly ridiculed, although SM appeared amused, chuckled over remembrance of transvestite he had once seen.

761 Death.- All deaths, including accidental ones,
763 attributed to witchcraft or poisoning. Death determined "when all the breath goes out" (SM). Immediately after death one of relations addressed corpse: "Go good, don't turn around. Don't think of us again, you are going to another place" (SM). Dead went to a·bo·no·li·mak, a land to E described in Orpheus myth (Voegelin, 1935 b, 203).

764 Body kept in house overnight; relatives,
[765] friends assembled, wailed throughout night; "one person would start crying, then everybody would
767 cry" (FP). Following day corpse wrapped in tule
887 mats, taken from house by 2 old women corpse-handlers (u·hu·yahm) and buried in shallow grave 1/8-mi. or so away from hamlet, on rocky hillside under shelving rocks. "Every hamlet (?) had 2 old women whose regular job it was to take away the bodies and bury them; they packed the corpse on their backs, each one half of the way; when they returned they washed well in plain warm water and were paid a little bit by the dead person's relatives" (SM). FP said men took corpse away for burial; "the corpse-handlers just washed their hands afterward, but some people were afraid to touch the corpse; they thought it would make them sick." Body buried in extended position,
[766] face up, head toward W; eyes not covered (SM). Bodies of those who died away from home brought back for burial if possible; flesh not cremated off bones first; those killed in war away from home buried on spot (FP).

765 Within one or two days following death of husband, parent, or offspring, woman burned her hair shoulder length or shorter; men did not do this. Woman did not wash face; painted it red (SWN); did not paint it (FP). After death of certain relatives man or woman could not eat meat, grease, fish until he or she had had face washed by man, woman outside family (see section on Rituals); this taboo obligatory after death of spouse, child, even though latter only 4, 5 yrs. old, and brother's or sister's adult children and, for man, brother's wife or wife's sister,

778 237 from stick, 2 ft. long, wrapped with mud-hen feathers, with mt.-quail crests tied to tips of mud-hen feathers; surmounted with 2 eagle feathers. Wand tied on end of long stick, borne aloft in procession by "any man," then thrown in fire. "These were always carried at burnings" (SM, FP); why, no informant knew.

[171] Yellowhammer bands resembled Miwok band with jagged edge (Kroeber, Handbook, 590, pl. 58); better made than Koso specimen (ibid.). Such bands (wi·lat) worn by dancer around waist (FP); never worn as headbands (SM, FP); also carried on poles at burnings (SM), or hung on door of living house to keep ghosts away (FP); were made by men, bought by maker of fiesta for $2 apiece.

292 535 Dancer (muluwin) wore feather dance outfit, carried bunch of eagle feathers (ma·ša·wiăt, tied around wrist, which he used to dust off women (see section on Chieftainship, Law, Conduct); some dancers wore hair woman giving fiesta had cut off in mourning; they tied it around both legs like garters.

535 [171] Dance (muluwil) performed at fiestas similar to Owens Valley Paiute totshoid[u] dance (Steward, 1933, 321); line of women moved sideways right and left; men danced in same spot; muluwin danced around fire. MM, who had spent 16 yrs. among Owens Valley Paiute, called this dance "war dance" as it is called by Owens Valley Paiute, when referring to it. Among Tübatulabal this form of dance does not seem to have been of recent introduction; informants asserted it was old form, and not restricted to burnings; at dances made occasionally "just for fun," Tübatulabal danced "in 2 long lines of men and women, just like they danced at a burning" (FP). MM said this was "the only dance the Tübatulabal had," which is, of course, only partly correct. Several Koso, as well as Tübatulabal, dancers were referred to by my informants; among Koso dancers Juan Paiyote (p. 51), whom Steward's informants mentioned, was often alluded to, but never as person who had introduced this dance among Tübatulabal.

● 881 Puberty rites, bird cult.- Boys' puberty rites lacking, unless quest for supernatural power could be considered as such.

881 171 Definite adolescence ceremony for girls, which has been noted for Tübatulabal (Handbook, 607), may possibly have been practiced formerly among Palagewan, but SM, ES, FP, LT repeatedly denied any knowledge of such rites for either band. SM was only informant who once said girls were put on warm pit at first menstruation, as among Owens Valley Paiute (Steward, 1933, 293); MM was interpreting at time, may have been giving me Owens Valley Paiute information; subsequently with ES interpreting, SM flatly contradicted his statement of year before, said pit only used by women having babies. Absence of girls' puberty rites among Tübatulabal of interest in view of Kroeber's assertions that throughout California elaborate development of these rites "stands out conspicuously"

4: Kroeber E-5 (no date) 1925 NS22 Tübatulabal NS22

apparently of the Chemehuevi: the terms used are often quite different, but their significance is the same. The two groups thus think alike as regards relationship. A particular trait shared with the Yokuts is the custom of altering the kinship term when the connecting relative has died; but this has already been seen to be a Kawaiisu device, and the custom may well have had a Shoshonean origin and been borrowed by the Yokuts.

Chieftainship, on the other hand, resembles the Yokuts rather than the Kawaiisu institution. The prime requisite is to be the son of a *tiwimal* or chief; the approval of the community and the possession of wealth are also factors. The father selects the son who is to receive the dignity; if there is no male heir, a daughter succeeds. The feeling as regards descent must be strong, since the husband of a chieftainess is accorded no official authority, and the title passes to her son.

RELIGION.

Information fails as to whether the Tübatulabal practiced the southern Yokuts form of Jimson-weed ritual. They did have what the Yokuts seem to have lacked: a definite adolescence ceremony for girls. It is the old story: among the hill men this simple and personal observance stands out conspicuously, while in the more elaborate civilization of the lowlanders it is dwarfed or crowded aside.

The fact that the Tübatulabal are said in this ceremony to put their girls into a pit and cover them suggests an influence from southern California.

The mourning ceremony is called *Anangat*, is made primarily for a single person of prominence about two years after his death, and as among Maidu, Yokuts, and Luiseño, represents him by an image. Such a figure is made of bundled tules, and its sex denoted by bead necklaces and feathers, or an apron. The figure is burned at daybreak of the last night of the rites, together with baskets and other valuables.

So far we have substantially the same features as mark the ceremony among the other tribes mentioned. A trait that may be distinctive of the Tübatulabal is the fact that the mourner puts the observances in charge of visitors from other localities. This may be the substitute of an undivided people for the reciprocal division of function among a dually organized one; or the basic idea of the participation of nonmourners may be older and have been seized upon and fortified by those groups that were subsequently cleft into social moieties.

An invited chief had charge of the burning at the climax. His people gathered wood, tended the fire, burned the image, washed the